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### **Are More People Turning to God?**

A radio discussion over WGN and the Mutual Broadcasting System

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# Are More People Turning to God?

MR. BUTLER: Gentlemen, the question before us today is: Are more people turning to God? But before we attempt to answer the question directly, perhaps we should define exactly what we mean by "turning to God." Dr. Hildebrand, what does this phrase mean to you?

MR. HILDEBRAND: I wish it could mean an allegiance to God — a high allegiance. I wish I could even say it meant church attendance. I am afraid that very often it simply means a certain wistfulness as people are realizing a certain need in the confusion of these days, and they are turning for a power beyond themselves.

MR. BUTLER. Mr. Albers!

## 'A Greater Power'

MR. ALBERS: I think that turning to God means the recognition of the need to rely upon a power greater than ourselves and beyond anything the secular world can offer. I think turning to God, after all, is but a first step in accepting God. You are headed in the right direction, so to speak, and from a Christian viewpoint, that only really comes about when Jesus Christ becomes a real, vital factor and force in your life.

MR. BUTLER: Chaplain McLeod!

MR. McLEOD: If you really mean that people are seeking something greater than themselves to which they can commit themselves and from which they may receive strength to face the difficulties which they encounter in today's living, then I must affirm within the experience of my own ministry on a university and college campus, that there is ample evidence of vast numbers, increasing numbers, of young people who are turning to God.

MR. BUTLER: Dr. Bartlett!

MR. BARTLETT: The meaning of the subject to me centers in the word turning. Now, when I turn around I

may still be in the same spot, but I am facing a different direction and every step from that point on carries me in that other direction. I think it was Luther who said, "Whatever your heart relies upon, that properly is your God." I do believe that this subject implies that there has been a turning around and looking in another direction.

MR. BUTLER. Now, what importance does church attendance have upon turning to God?

MR. HILDEBRAND: It seems to me, Mr. Butler, that it is an important part of this whole thing. However, I believe that a lot of ordinary individuals feel that it is not particularly important, that they can be good people. They can be Christian people, and not attend church. They can be religious individuals. However, I know in building a camp fire, if you let one log glow with fire for awhile, and put it by itself, pretty soon that camp fire dies out. You have to have two or three logs burning together before the fire really continues to burn, and I think it is something like that in our Christian experience.

## 'Beginning Point'

MR. BARTLETT: May we not look upon the Church in the tangible sense as being at least a practical point at which a person who feels a need may begin. After all, I may feel a need and a hunger. How do I begin? Well, the Church is there, standing on the corner. It is a tangible thing, so maybe the significance of it is that it gives me some place at which I begin.

MR. BUTLER: Do you think it is possible for a person to attend church regularly, perhaps through a sense of duty rather than through a sincere desire to worship, and really fail to turn to God?

MR. BARTLETT: Oh, I think that is quite possible. I am sure that there are many motivations that bring

people into a church on any given Sunday morning.

MR. ALBERS: I think that many conscientious people who profess God don't feel the need of worshipping with others of the same mind. It takes time to find that one of the greatest blessings of at least the Christian faith is the fellowship of the Church and the fellowship that the Church provides. Aside from church attendance, another factor which reflects turning to God, is the great increase in the reading of Christian books and literature that is made available to us now.

MR. BUTLER: What do you think about these people who go to church once a year, on Easter, for example? Are they turning to God?

MR. McLEOD: May I just go back a little bit. So many times you hear people say: "But, Chaplain," and it comes from young people so many times, "I can worship God anywhere. I can worship Him by the lake, and I can worship Him on the mountain, and I can worship Him in the fields." Quite true, but I am still of the opinion that people can learn to worship God anywhere, but they must first learn how to worship Him somewhere, and I think in historic Christianity the Church has proven the best and most fruitful way in which men can learn how to worship God.

MR. BARTLETT: Good.

### Increase in Numbers?

MR. BUTLER: Now that we have more or less agreed that church attendance is very important in turning to God, are more people turning to God today?

MR. BARTLETT: I think in the main that the answer to our question is in the affirmative. If you take the standards that are available to us, such as church attendance, the reading of literature, and the nature of the literature being written (which is an important point), I think the answer is in the affirmative.

MR. HILDEBRAND: There is another thing that appeals to me. The newspapers of our country have their fingers on the pulse, and today if my

observation is correct, the newspapers are playing up religious news in a way that they didn't a few years ago. That is because there is a demand and a desire for such news. It isn't stuck off in a corner somewhere. It is an important part of the news of our country today.

MR. ALBERS: I don't know how correct this survey was, but it was well publicized in the newspapers the other day. A survey made of several nations, Christian nations, shows that 94 per cent of the people of our country claim to believe in God, and that of that 94 per cent, two-thirds claim regular church attendance. That means more than twice a month, by the way — it would surprise you — which would mean that 60 per cent of our people are regular church attendants. We all know that something like 50 per cent of our own people claim any affiliation with the Christian Church and that certainly would mean, if those statistics are even close to right, that a very substantial amount of our people who are not even church members are regular church attendants.

### Church Attendance

MR. BUTLER: Has church attendance gone up in recent years?

MR. McLEOD: I think there is evidence that we have certainly more than kept abreast of the increase in population. It might be somewhere between a 3 and 5 per cent average increase in the number of people who are relating themselves to the Church. Along with what Mr. Albers has said, I think most people believe in God. With that I will agree, but we do not have an equation that an equally large number of people believe in the Church. There is a difference.

MR. BUTLER: Has there been any change in the public attitude toward the Church?

MR. BARTLETT: That is rather difficult to say, and one has to generalize from his own experience and observation. It does seem to me within the last two decades there has been a change on the part of the general public in relation to the Church.



There was a great deal of skepticism and even opposition to the Church twenty or twenty-five years ago. I think that has been modified. I would say that there is a new open-mindedness, even a hope, that the Church does have something to give in this situation, though in many cases that has not moved on to an active commitment. It's rather an I-am-ready-to-be-shown idea.

MR. HILDEBRAND: Mr. Butler, there is a personal observation I would like to make at this point. I grew up around an Army post as a boy. I can remember the attitude that the soldiers held toward clergymen in general, the chaplain in particular, and later on I found it through my high school and college days. It was sort of "men, women and ministers" — you know, three classifications, not quite human. Later on there was a tolerance, sort of a good-natured tolerance or even a contempt for the clergyman and what he stood for. Now, today I don't find that, as I move around the city and various groups in the city. They may not always agree with my position, but they respect it, and they are saying in their attitudes something very different than they said years ago.

### 'Layman Ministers'

MR. ALBERS: Martin Luther said over four hundred years ago that every layman should be a minister in his own vocation, so I think you ministers have a lot of ministers around you don't know about nowadays.

MR. HILDEBRAND: We can use them.

MR. ALBERS: Because these laymen are really going to town. They are trying to be ministers in their own vocation.

MR. BUTLER: What are they doing, Mr. Albers? How are they ministers in their vocations?

MR. ALBERS: They are trying to live what they profess to be. They are not ashamed. They are not pussy-footing on Christ or the things of the Church, even in business. I am in the banking business. I deal with people in

the high strata of the banking profession, and yet, I believe that I earn the respect of other businessmen, and they know where I stand. There is no question about that.

MR. BARTLETT: I would like to simply underscore what Mr. Albers has said. I think he has put his finger on one of the most significant things of all; namely, the recovery of the sense of vocation, and shall we say, the ordination of the layman in his vocation. That, to me, is a recovery of the sense of the sovereignty of God over all of life — in the market place, as well as in the church sanctuary, which is at least as significant as any statistics we can bring forth here about church attendance.

MR. HILDEBRAND: You are saying then that the man who acts a sincere Christian life behind the counter or behind the plow or the wheel of a truck, or wherever it may be, is just as important as the minister in the pulpit. Is that what you are saying?

MR. BARTLETT: I would say there is no question about it.

MR. HILDEBRAND: Good.

### Criticism of Church

MR. McLEOD: Mr. Butler, I would also say it is very easy, of course, for me to take the role of the devil's advocate and point out the shortcomings of the Church. I know how it has been stained by the common customs of mankind throughout the years. It is often much more intent upon getting new members and more members than it is in spiritualizing the lives of those which it already has. It sometimes stayed the march of truth. It is even marked with bloody persecutions in its history, but I am quite sure that any one of the men here could refute all of those criticisms that may come of the Church. And the carping critics of the Church, if they all came in tomorrow, wouldn't make it a perfect Church.

MR. ALBERS: Perhaps, Jim, one of those shortcomings has been that the Church has always been afraid of losing or probably making impotent its religious and spiritual strength by allowing itself to get far off base

into the secular field. I think that has gone too far, and I think the Church now more fully recognizes the need for taking its position for good and against evil wherever it appears in life.

MR. BUTLER: In spite of some of the imperfections of the Church which we have recognized, we have said that more people are turning to God, and I assume that we have been speaking primarily of the United States when we have said that.

MR. BARTLETT: That's right.

MR. BUTLER: Is the United States representative of the rest of the world?

MR. ALBERS: Factually, you must recognize there is a lot of the world behind the Iron Curtain, that a great part of the world is non-Christian, that only a small percentage of that non-Christian world is even exposed to Christianity, much less believes in it. But I do believe that the missionary effort of the Christian Church in all those countries rates in importance far beyond its numerical strength.

### 'Age-Long Influence'

MR. McLEOD: I am very glad that Charlie Albers has introduced this concept of the Church as being something more than a building on the corner or even a Church within the framework of these United States. Most of us who served in the South Pacific are well aware of the fact that there was no island to which we went with the Marine Corps or the Army or whatever we were with but what we discovered that the Church had been there long before we had, that there were established mission stations, that there were little churches where the natives were worshipping. No, the Church is a great mass, a body, which has been moving constantly within the framework and the life of men for generations.

MR. HILDEBRAND: Isn't it true, also, that some of the most vital work Christian-wise being done today is in some of these newer churches? I have talked with men who have come back from Korea, and they are simply astounded with the strength

and vigor and evangelistic zeal of the Korean people right in the prisoners of war camps. One of the big reasons why this exchange of prisoners is such a question is because these North Korean prisoners of war are vital Christians, and they don't want to go back because they know what will happen if they do go back to North Korea. That's part of the problem. But it is due to the zeal of the Church, you see.

MR. ALBERS: That holds good, too, right in our own country. I was in Los Angeles not long ago, and I wanted to see where this national missions' money was all being spent. You would be amazed to find that if you didn't bring the sanctuary to the people in these new communities that are being built up by the square block and square mile, there would be pagan nations growing in this country. Most of them have some church background in years past, but if you didn't bring a church to them now, if the Church wasn't on its toes as a whole, as an entirety, there would be people that would never know Christ and never would go to Sunday School as far as their children are concerned. So the Church is recognizing that it must follow up the people wherever they go when they get out of touch with the Church that once had them.

### Effect of World Events?

MR. BUTLER: Now, we have said more people are turning to God. Why are more people turning to God? Are troubling world events responsible?

MR. ALBERS: May I quote what Dr. Sockman said not long ago as being very applicable to the point. He said, "The danger and tensions of our times may prove to be a godsend in driving Christians to a clearer understanding of their faith, and a deeper devotion to it."

MR. BARTLETT: Another reason I think is that the things we have depended upon in many ways have failed us, and out of that sense of failure men are turning again to explore the truth that is in the Jewish-Christian faith. Jesus told a story which I think is one of the most modern that could



be lifted from the New Testament. It's a story of a man who had such an abundant crop that he had to build extra barns to hold his crops. Then when he went out and looked at his barns overflowing, what did the man say to himself? "Now I shall not be hungry this winter," or "Now I shall have plenty for some years to come"? No, he looked at his full barns and said, "Now, my soul, take thine ease. Eat, drink and be merry." In other words, he was trying to get a spiritual result out of his material possessions, and it didn't work. In some ways I think that has been a picture of much of our life in America. We have wanted material things for their spiritual results. It hasn't given us ease. It hasn't even made us happy, and out of that I believe there is a new turning to something else.

MR. McLEOD: I would say as an observation of the sometimes described "happy little pagans" of our colleges and universities, there is ample evidence of a deep and sincere wistfulness on the part of a lot of serious-minded young people who are seeking for something better than that which often tragically they have known in their homes. There is evidence of that fact — with increasing attendances at church services adjacent to the campus such as at Dr. Bartlett's church, at the University Chapel, services all around the community — evidence of the fact that these young people are seeking for a better understanding of God, and that added to the fact that the departments of religion in a great many of our universities are increasing, that the enrollments in courses in religion are increasing, seems to me is evidence of a deep, sincere, wistful hungering for something more.

### 'Asking the Questions'

MR. BARTLETT: I think it was Niebuhr who said that Christ is always foolishness to those who never ask the questions to which He is the answer. Perhaps the significant thing is not that we have found the answer or that many have found the answer, but at least they are asking the questions. I think we would be glib to

say that just because people are asking questions of the meaning of life and happiness does not by any means guarantee they will find the Christian answer to them.

MR. HILDEBRAND: Years ago Dean Swift in one of his writings somewhere told about a peculiar order called the Struldbrugs — I believe he called them — and he said something like this: These people were beings created with immortal bodies, but they were destitute of any spiritual nature, and thus they could not suffer. They could only be discontented. [Laughter] Well, now, it seems to me that is about what is happening here so many times. People are people with immortal souls. They are made for something more than this world has to offer, but because they haven't found the answers, they can only be discontented, which is a terrible state.

MR. ALBERS: And from the purely practical lay side, you have to recognize a lot of people who don't go to church, don't belong to church, still recognize the Church is the bulwark of the community. They wouldn't live in a community without a church. They wouldn't have their children raised without a church community. Those people are just one step removed from joining the Church, and when they get that little added push, they feel in fairness they should support this thing which is a good thing, and once we get them into the Church, I say again that we have what it takes to sell. We have fine preachers, and we have the Gospel which in itself is infallible.

### 'Responsibility of All'

MR. McLEOD: It is that peripheral group in which I am very interested. I had an experience quite recently in riding on a train and listening to a lot of obviously successful businessmen describing the tragic situation that must exist in Russia where people do not have the opportunity to worship because so many of the churches have been closed. So I interjected the question to the man who was holding forth most strongly, and I said, "Sir, of what church are you a member?" And he was taken aback. He said, "Well,

as a matter of fact, my wife is a member of a church, and she sees to it that the children get to church." I said, "Sir, why are you so concerned about the churches that are closed in Russia? You are not at all certain that the churches are open in this country." It is a time for us to be aware of and alert to this great freedom which we have — the freedom of worship, one of the basic freedoms — and it is the responsibility of every thinking citizen to see to it that it continues to be.

MR. BUTLER: Chaplain McLeod, that brings us directly to my next question: Why don't more people turn to God and specifically to the Church? Is the family responsible?

### 'Caught Not Taught'

MR. McLEOD: If the question is directed at me, I would certainly say that family devotion is the family relationship of mother and father to children. The common family altar is something which is part of our past, a heritage which we have failed to utilize. I think it tragic because we must really know that the great fundamental truths and richness of religion is something which is going to be caught and not taught, so the atmosphere of the home has a great deal to do with whether or not people are devoutly religious.

MR. HILDEBRAND: What about the person who says, "When I was a boy, I had to go to church and to Sunday School and to prayer meeting and evening service and so on. I just got fed up on it, and I don't go to church any more"? I run into it. What do you men say to that?

MR. McLEOD: I give the same answer that Mark Twain did when he told the fellow, "Well, my good friend, you ought to go back to church. It may have changed since you were last there some twenty-five years ago."

MR. ALBERS: I still want to say that maybe in my case the wish is father of the hope or what-have-you, but I am sure in the case of my three sons that the time will come in their

lives — and they are all pretty well grown now, one just getting into college, one in the Air Force, and one married — that when things get going tough and they haven't something really stable to hang on to, they are going to remember the time at home when every day we sat down and prayed together. I think it is an influence that is definitely going to stay with them.

MR. BARTLETT: I hope also even when things aren't going tough it will add to the depth and enjoyment of their lives.

MR. BUTLER: Is the Church responsible at all for more people not turning to the Church and to God?

MR. HILDEBRAND: I think we would be among the first to admit many weaknesses of the Church, and the Church has failed tragically in lots of ways. For instance, it has been criticized for being rather "other worldly," not dealing with practical problems, and I think very often the criticism has been well founded. However, the Church is attempting as I can see it across the country today to meet the practical challenge that people are raising and to deal with social issues. It is funny — the Church gets criticized both ways on that — for not dealing with the questions of peace and war and labor and management and all the rest, or when the Church does attempt this it is criticized for doing it because, then the people say, "Preach the Gospel."

MR. ALBERS: But I think the Church can do the job all right, and still not forget that its main object in being is to propagate the Gospel — I am speaking of the Christian Church — to propagate the Gospel of Jesus Christ. It can do that and still lend its efforts to everything good and put its efforts against everything that is evil.

### Responsibility of the Church

MR. McLEOD: We shall always be indebted to Saint Paul. I think, at the point in which he describes the Church as the body of Christ. Like all bodies, of course, it has certain functions, like eating and breathing



and working and the rest of it. The Church has a responsibility for carrying on the sacraments, for preaching the word, for leading people and guiding them in worship, and education and missions and brotherly service, all of these things. But it is not perfect. No, and it wouldn't be perfect, as I have said, if all the others came into it, but it is generally imperfect. It doesn't do all that it would like to do. It is a little bit like a man who is running the 440-yard run. That last forty yards is awful rough going — and I remember. In other words, the spirit is willing, but the flesh is weak, and the Church has a lot of flesh in it — meaning you and me and all the rest of the people — and sometimes we lose out. But that it is keeping on trying is evidence of the fact that it is the body of Christ at work in the world.

### Effect in Society

MR. BUTLER: As more people are turning to God and as more people continue to turn to God, what are and what will be the effects in society, on the personal level such as in the family or in business? What about in business, Mr. Albers?

MR. ALBERS: I feel definitely in business a lot of businessmen are superficially Christian. They believe in the Church. They are even church members, but it is amazing how they warm up to it when someone with a little more intestinal fortitude will talk about it. They are glad to talk about it, but they will never bring it up themselves, and I think it is mainly because their lives don't square with what they profess to be, and they don't want to be considered hypocrites. They know if they preach one thing and they know their best friends know they live another way, they can't do it without being hypocrites, and that means the layman that wants to do a job and really wants to do a job for the Church has got to make a real effort to follow the precepts of Christ in his own living.

MR. BARTLETT: I think a second important result would be a meeting

of the problem of anxiety in the lives of people today. You know, more and more as the counselor of the people who come to my study, I am faced with our American Gospel, of self-sufficiency or self-reliance. I am referring now to the Gospel that I think stands over against our Christian Gospel. This Gospel that you have to be self-reliant, that you have to stand on your own feet and be able to take it on your own is producing anxiety in the minds and in the spirits of people. They know they are not self-reliant and self-sufficient, and there is a wonderful relief about knowing that you don't have to be self-sufficient, but that there is One on whom you can rely, and One in whom we live and move and have our being. I think the relieving of anxiety is one of the great gifts of turning to God.

MR. HILDEBRAND: Wouldn't you say that today people are beginning to find out that there is a practical side to religion, that there is something here which works down on the ordinary level, helping us get over the problems that we face and the confusions and all the rest of it today? I have something of that same experience you have, Dr. Bartlett, people coming in all mixed up, yet here is something that can give strength and satisfaction. They can lean on it and people need it today.

MR. BARTLETT: That's right.

MR. BUTLER: Dr. Hildebrand, how far will this practicality go on the community level, for example? Will we have greater morality in governmental affairs?

### Ethical Principles

MR. HILDEBRAND: Yes, I think so. Here is a man who sets himself according to certain ethical principles in the Christian faith. Certainly he is going to be a better man in government or in business or in the community or wherever he is.

MR. BARTLETT: There is a figure of speech that has been in my mind often these days. I remember I had an old Ford which I bought for

twenty-five dollars in college. That was in the old days, and one day I was driving along and the front wheel got to wobbling. Well, I drove into the garage, and the man said, "Now, just one thing. You have got to tighten that thing at the center." In other words, when that wheel began to wobble, you couldn't put a new tire on it and fix it; a coat of paint wouldn't do it. A few new spokes wouldn't do it. There was just one thing that would do it. That wheel had to be made secure at the center. It seems to me in some ways our society is just about like that. With our panaceas, nothing but security at the center is really fundamentally going to restore the basic integrity and morality of our nation. That's one of the great functions, and I think the pulpit is under an obligation to stand and say that with courage and say it again and again.

MR. McLEOD: One almost inevitably would recall the prayer of the late Peter Marshall in the Senate when he prayed that all of us may stand for something, lest we fall for everything.

MR. BARTLETT: Very good.

MR. BUTLER: What are we doing, and what can we do to encourage more people to turn to God and specifically to the Church?

MR. ALBERS: I might say this: As a member of a board of a theological seminary, I find that the up-and-coming theological students today are

just the best there are. I will put them against any professional students in any other profession. They are going to make the leadership of today and the leadership of tomorrow, and I think they are going to be a very potent factor in what happens in our Church.

MR. BARTLETT: I would like to inject here one note, if I may, that I think we ought not to be too glib, about people turning to God today. I think there is a great potential here. I think there is a tremendous opportunity and perhaps the crisis in America religiously speaking is that it is going to go one way or the other.

MR. BUTLER: Well, gentlemen, I think we all agree that turning to God in its complete realization implies participation in the affairs of the Church. We have shown that more people are turning to God because of current world tensions and because people have become frustrated over trying to get spiritual results from material methods. We have also pointed out why more people don't turn to God and how we can encourage them to do so. At this appropriate time of Easter it is encouraging to note an increase in the number of people who are turning to God. At the same time, however, I believe we all agree that this increase is small on a percentage-of-the-total-population basis. Much remains to be done, and much depends on what is done.

## Suggested Reading

Compiled by William Huff,  
and M. Helen Perkins, Reference Department,  
Deering Library, Northwestern University.



BARNES, ERNEST W. *Religion Amid Turmoil*. Cambridge University Press, London, 1949.

A lecture touching on the religions of the world, our present turmoil, and pointing to the "renaissance" we are now going through which will probably lead to a greater Christian reformation turning more people to God.



GASPAR, GEZA. *Science, Conscience and God*. Helecon Books, N.Y., 1950.

An essay explaining the dilemmas and doubts confronting modern scientific progress, and the problems involved concerning the turning of the scientific mind toward God.

HARTNETT, ROBERT C., ed. *The Right to Educate: a Symposium*. America Press, N.Y., 1949.

A Catholic viewpoint of democracy and religious education, and how other countries approach the problem of including religion in their educational systems.

HOWARD, PETER. *The World Rebuilt*. Duell, Sloan and Pearce, N.Y., 1951.

A "Moral Re-armament" volume driving home the idea that to construct a "good" world there must be the rise of a new moral spirit among individuals and nations which seeks God as the foundation upon which to build.

POTEAT, EDWIN M. *God Makes the Difference; Studies in the Faith of Nature and the Nature of Faith*. Harper, N.Y., 1951.

A treatise in which the author shows the influence God has on various aspects of life relative to society, economics, the family, love, redemption, death and immortality.

VAN DUSEN, HENRY P. *God in Education; a Tract for the Times*. Scribner, N.Y., 1951.

The President of Union Theological Seminary makes a plea for the employment of religion as a major part in all fields of education.

*Annals of the American Academy* 280:125-32, Mr., '52. "Do Churches Exert Significant Influence on Public Morality?" F. E. JOHNSON.

The Church is a vital factor in, and a powerful potential force for, the mobilization of moral resources when action falls behind social conscience.

*Fortnightly* 172:266-71, Oct., '49. "Science Is Not Enough." L. C. MARTIN.

A spiritual alliance with God is a necessity for harmonious and satisfying living, since the material offerings of the scientific world do not provide all the necessary subjective needs of man.

*Hibbert Journal* 49:211-17, Apr., '51. "What Is Happening to Religion To-Day." VISCOUNT SAMUEL.

There are three causes to which the present religious decline may be attributed: effect of natural science on theological belief; liberty of inquiry and tolerance of dissent; and the existence of evil.

*Partisan Review* 17:103-42, 215-56, 313-39, 456-83, Feb.-My., '50. "Religion and the Intellectuals."

A symposium which centers around the present revival of religion among the intellectuals and includes the opinions and beliefs regarding this matter of such persons as John Dewey, W. H. Auden, Allen Tate, I. A. Richards, Jaques Maritain and others.

*Religious Education* 45:259-86, Sept., '50. "Religion in an On-Going Society; a Symposium."

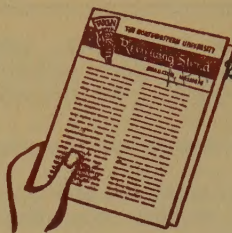
Four articles which consider: "Religion and Culture," "Religion in the Educational Development of Society," "The Role of Religious Persons in Society," and "Religion and the Democratic Society of the Future."

*Saturday Evening Post*. 224:32, Mr. 1, '52. "The Men Who Decided to Do Something." J. ELLISON.

Moral re-armament among individuals in varied walks of life has served to direct many persons back to God and reaffirm religious convictions lost in the welter of the business world.

*Sociology and Social Research* 35:183-90, Jan., '51. "The Church in Delinquency Prevention." P. M. SMITH.

In the past few years much good has been accomplished in the prevention of delinquency through church-sponsored programs.



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